A plaine exposition of the Articles of our faith, by ſhort queſtions and Anſweres, for the vnderſtanding of the ſimple.

Gathered by *Arthur Dent* Miniſter of the worde of God: eſpecially for the benefite of his own flocke: who hauing taught his people theſe points, is carefull that they all may learne them: To this end, that euerie of them of his charge, may be able to giue a reaſon of their faith.



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A plaine exposition of *the articles of our faith by* short questions, and answers for the *understanding of the simple.*

Q. WHat doo the articles of our faith cõtaine in generall?

A. Two things.

Q. Which be they?

A. What wee haue to beléeue touching the Trinitie, & what touching the Church.

Q. How many articles doo concerne the Trinitie?

A. The first eight.

Q. Howe many doo concerne the Church?

A. The foure last

Q. Recite the articles of the faith?

A *I beleeue in God the father Almightie, &c.*

Q. Why doo you say I beleeue, and not we beleeue?

A. Because euery man must be saued

by his owne faith, and not by another mans. Gal. 6. 5.

Q. May not one man receiue benefite by another mans faith?

A. Yes, in the things of this life, but not otherwiſe. Matth. 8 13. Matth. 9. 2.

Q. How is this word *beleeue* to bee vnderſtood?

A. Of a liuely, and iuſtifying faith. Iohn. 12. 46.

Q. What is your reaſon.

A. Becauſe a dead faith cannot truly lay hold of thoſe things which are to be beléeued touching the father, the ſonne, and the holy Ghoſt. Iam. 2. 16.

Q. What doth this word *God* implie?

A. The Lorde, the Lorde ſtrong, iuſt, merciful, ſlow to anger, and abundant in goodnes, and truth, &c. as Exodus. 34. 6. where the name of God is proclaimed.

Q. How many perſons be there in the Godhead?

A. Three.

Q. Which be they?

A. The father, ỹ ſonne, & the holy ghoſt.

Q. Are theſe three perſons diſtinct in themſelues?

A. Yea,

A. Yea, as appeareth in these woordes: goe baptise all nations in the name of the Father, the Sonne, and the holy Ghost. Mat. 28. & againe Matt. 3. 6. Ioh. 14. 26.

Q. May they not bee confounded, as the father to be the sonne, and the sonne the holy Ghost?

A. In no wise: for that hath bèen the heresie of many.

Q. But tel mee I pray thee, is the Godhead all one, and cannot be deuided?

A. Yea truly: for the scripture saieth, there be three which beare record in Heauen, the father, the worde, and the holie Ghost, and these three are one. 1. Iohn. 5. 7.

Q. Tell mee further, is euery person by himselfe God?

A. Yea truely.

Q. Then it seemeth there should be three Gods?

A. Not so: but this is a misterie which in this life we cannot attaine vnto.

Q. But may it not bee somewhat shadowed vnto our senses?

A. Yes verely: for wee see that a fountaine of water, the filling vp of it, and the running out of it, although they be diuerse things, yet indéed are all one.

Q. Are all the persons in Trinitie of

equall greatnes?

A. Yea.

Q. Is not the father greater than the ſonne, nor the ſon greater than the holy Ghoſt?

A. No, but they are all alike equal: alike eternal, alike eſſentiall. Math. 28. 19.

Q. What doth this word *father* note?

A. The firſt perſon in Trinitie.

Q. Why is he called father?

A. In two reſpects, firſt in reſpect of his ſonne Chriſt, which is his natural & onely begotten ſonne: ſecondly in reſpect of us which are his children by adoption and grace. Ioh. 1. 14. Eph. 1. 2. 1. Pe. 1. 17.

Q. Why is God ſaid to bee almightie?

A. To diſtinguiſh him from the heathen gods which have no might. Iere. 10. 11. Pſal. 115. 3. Cor. 8. 5.

Q. VVhy els?

A. Becauſe all things are gouerned by his prouidence. Act. 17. 25. 28.

Q. Doth Gods prouidence ſtretch to all things in Heauen, in earth, and the ſea?

A. Yea, euen to the ſparrowes and haires of our head. Math. 10. 29.

Q. Dooth

Q. Dooth nothing come to passe by fortune or good luck?

A. Nothing truely.

Q. What say you then to these speeches, God sẽd me good fortune: giue me good luck, and cast me into the sea.

A. They be prophane, and heathenish speeches denying Gods prouidence.

Q. May a Christian reape any comfort of this, that all things come to passe by Gods meere direction?

A. Very much truely, for when Gods hand is vpon vs by sicknes, pouerty, slanders, or any other crosse whatsoeuer of body or minde: it is a comfortable meditation to think, this is not by chance or haphazard, but it is God our heauẽly fathers doing, & therefore that we flie to him by praier, seek to be reconciled vnto him by true and vnfained repentance. Sa. 16. 10.

Q. If all things come to passe by Gods prouidence, then is his prouidence also in euill actions.

A. It is so, and what of that.

Q. If it be so, then God is the author of euill.

A. That followeth not, for God is the author of ỹ actiõ, but not of the euil in ỹ actiõ.

Q. What reason haue you for that?

A. This: there be diuers workers euen in euill actions, as God, the diuell, and wicked men, which he vseth as his instruments. Now the euil of the actions, is in the instruments, and not in God: for the actions of themselues as they come from God are good, because hee directeth euerie thing to the praise of his mercie, or his iustice. Abac. 1. 12. Exod. 9. 6. Ro. 10. 17. Act. 4. 28:

Q. Shew this yet more plainely by example.

A. The carrying of the children of Israel captiue into Babilõ was euill as Nabuchadnezzar did it, for hee respected nothing but the satisfying of his malice against Gods people: but yet good as God did it, for he respected the good of his people in humbling them vnder the crosse for a time, and his owne glory in working out their deliuerance.

Q. Let me haue one plaine exãple more to proue, that God & the diuel woorke together,

gether, in one and the selfe same action.

A. In the second booke of Samuel and foure and twentie chapter, it is said that God moued Dauid to number the people: but in the first booke of the Chro. cap. 21. It is said, that Sathan prouoked Dauid to number them: so that heere we see God, and Sathan both together in one action, but yet to diuerse ends, as hath bene shewed.

Q. Wel now I am satisfied in this poynt, let vs proceed and tell me what is ment by this, that God made heauen and earth.

A. By Heauen and earth are vnderstood all things in Heauen and earth 2. Reg. 19.15. Act. 4.24.

Q. By whom, and in whom hath God made Heauen and earth?

A. By and in his sonne Christ. Iohn. 1. 1. Heb. 1.1. Heb. 11.3. Col. 1.16.

Q. God hauing created all things, doth he cease to gouerne the things which he hath once created?

A. No, for God rested the seauenth day from creating, but not from gouerning. Iohn. 5. 17.

Q. If God haue created all things, then also he made the diuels?

Q. God indeed created them, but yet not diuels

diuels but angels of light. Col.1.16.

Q. How then became they diuels?

A. By their fall.

Q. How prooue ye that they fell?

A. Out of the eight of Iohn, when Christ saith hee aboade not in the truth: therfore it followeth he was in the truth.

Q. What other places haue you to prooue the fall of Angels?

A. S. Peter saith that God spared not the Angels, that sinned, &c. 2. Pet. 2. 4. & 5. Iude saieth, the Angels which kept not their first estate, &c. & Iob saith he found folly in his Angels. Iob. 4. 18.

Q. What was the cause of the fal of Angels.

A. We may not curiously search that, because it is not reuealed.

Q. Did God make man also?

A. Yea.

Q. Whereof did he make him?

A. Of the dust of the earth. Gen. 2. 7.

Q. Was his soule made of the dust of the earth?

A. No, for of his soule, it is said, God breathed in his face the breath of life.

Genesi

Geneſis.2.7.

Q. It is ſaid that God created man in his owne likeneſſe, how is that to be vnderſtood?

A. Of the gifts, & qualities of the body, and minde, wherein he did reſemble God.

Q. Which be thoſe qualities,& gifts?

A. Righteouſnes, & true holines, perfect knowledg of God,in perfect both vnderſtanding, & kæping of the law which was written in his heart. Col.3.10.Eph. 4.24.

Q. How was this glorious image of God loſt?

A. By the fall, and diſobedience of our firſt parents.

Q. By what meanes did they fall?

A. The diuel in the ſerpent beguiled the woman, and ſhe entiſed the man, & ſo they ſinned. Gene.3.

Q. What followed vpon this?

A. The very flouds of Gods wrath, and all miſerie brake in vpon vs al: ſinne entred into the world, and together with ſinne came death, and the curſe of GOD

vpon

vpon all mankinde. Rom. 5. 12.

Q. Now that ye haue shewed mee how we were all lost, & by whom: shew me also how this losse is recouered, & by whom.

A. This losse is recouered thorow the infinit mercie of God, and that only by the meanes of his sonne Christ. Rom. 5. 19. Iohn. 3. 16.

Q. Where is this shewed?

A. In the sir articles following.

Q. What do they generally teach?

A. How, and by what meanes Christ wrought o r redemption.

Q. What doth this name *Iesus* signifie?

A. A Sauiour.

Q. Why was he so called?

A. Because hee should saue his people from their sinnes. Math. 1. 21.

Q. What doth this name *Christ* signifie?

A. Annointed.

Q. Whereunto was hee annointed?

A. To the three great offices of King, Priest, & Prophet. Esa. 61. 1. 2. Luke. 4. 18.

Q. Were these three kinde of persons wont to be annointed in old time.

A. Yea, as appeareth in the scripture

1. Sam.

1. Sam. 10. 1. 1. Reg. 1. 39. Exod. 30. 30. Leuit. 8. 12. 1. Reg. 19. 6

Q. With what ointment were they annointed?

A. With material, and common ointmēt

Q. What did the ointment signifie?

A. The graces, and gifts of Gods spirit. Iohn. 2. 27.

Q. Why were Kings, Priests, and Prophets annointed, rather than any other sort of men?

A. Because the weightinesse of their callings, did most of all require it.

Q. Was Christ annointed with materiall oile?

A. No, but with the oile of gladnesse, that is the graces, and gifts of Gods spirit aboue his fellows. Psa. 45. 7. 10. 3. 34.

Q. Why is Christ called a King?

A. Because he ruleth and gouerneth his Church, as King and heade thereof. Iere. 23. 5. Ezech. 34. Hosea. 3. 5.

Q. How doth he gouerne his Church?

A. Outwardly by the scepter of his word and the externall gouernement therein set downe, and inwardly by his Spirite.

Esay.

Esai.11.4. Psalm.2.9. Ro. 12.7.1. Tim. 5. 17.Luke.17.21.Rom.14.17.

Q. Was his kingdome earthly?

A. No, but altogether spirituall, for he saith, my kingdome is not of this world. Ioh.18,36.

Q. To what end is he king?

A. To deliuer vs from all our spirituall enemies, & to gouerne vs in true righteousnes. Psalm.72.2.Heb.1.8.

Q. What profite haue we by his being of a king?

A. Very much, for thereby we are made kings in him, we are inritched with spiritual graces, & made free citizens with the saintes, & of the household of GOD. Apoc. 1.6.Ephe.4.8.Ephe.2.19.

Q. Was he also a priest?

A. Yea.

Q. After what order?

A. After the order of Melchisedech. Heb.7.17.

Q. What was that?

A. Such, as wherin nothing was carnall, as in the priesthod of Leui: but all things heauenly, and spiritual. He.7.16

Q. What

Q. What manner of sacrifice did he offer?

A. Not the bloud of bulles, and goates but his owne bloud. Heb. 9. 12.

Q. How did he offer himselfe and his owne bloud?

A. Through the eternal spirit, that is his Godhead, for otherwise hee could not haue obtained eternal redemption for vs. Heb. 9, 4.

Q. Can none offer his bodie, & bloud but himselfe?

A. None truelie: for the Scripture vseth these phrases very much, hee offered himselfe, hee gaue himselfe. Heb. 1. 3. 1. Tim. 2. 6. Heb. 9. 26.

Q. Is his sacrifice once offered sufficient for al, yesterday, to day, and for euer?

A. Yea vndoubtedly, for the scriptures haue this word once, very often, and againe with one sacrifice hath he consecrated for euer them that are sanctified. Heb. 2. 6. Heb. 7. 27. Heb. 10. 4.

Q. May it not be repeated?

A. In no wise, for that is blasphemie, it accuseth Christ his death of imperfection:

on: it incroacheth vpon his right; it spoyleth him of his office. Heb. 9. 26. Heb. 10. 18.

Q. What is the reason hereof?

A. Because it is omnisufficient, as the holie Ghost saith; after he had offered one sacrifice for sinnes, he sitteth for euer at the right hand of God. Heb. 10. 12. Heb. 7. 25.

Q. What els?

A. Because the Priesthoode of Christ is eternal: and as all the Leuitical Priests and Priesthood, and shadowish seruice of the tabernacle, did aime and point at him: so all that is ended in him, together with all other Priests and Priesthood. Heb. 7. 24. Heb. 8. 5. Heb. 9. 8. 9. Heb. 7. 18. 12.

Q. To what end did this great priest offer vp this great sacrifice?

A. To purge our consciences from dead woorkes, to serue the liuing GOD. Heb. 9. 14.

Q. VVhat profite haue wee by this Priesthood and sacrifice of Christ.

A. Exceeding great: for thereby we are reconciled vnto God, haue free accesse to the

the throne of grace, and are made Priests in him. Rom. 5. 10. Rom 5. 1. Pet. 2. 5.

Q. Let vs proceede, was hee also a Prophet?

A. Yea, euen that great Prophet which Moses foretspoke of. Deuteronomie. 18. 15. Act. 3. 22.

Q. Why is he said to be a Prophet?

A. Because hee hath fully declared vnto vs the will of his father. Iohn. 1. 18 Iohn. 15. 15.

Q. Wherein did the office of the Prophets consist in old time?

A. In foure things especially.

Q. VVhich be they?

A. First in expounding the law. Hos. 6. 6. Micah. 6. 8.

Secondly, in preaching the couenaunt of grace. Iere. 31. 31. Nahum. 1. 15.

Thirdlie in denouncing Gods wrath against the rebellious people. Mal. 4. 1. Zeph. 3. 1.

Fourthly, in foretelling things to come. Esa. 7. 8. Zach. 14. 4. 20.

Q. Hath Christ answered to all these?

A. Yea.

Q. Shew where?

Hee hath expounded the law most sincerely. Matth. 5. 28.

He hath preached the couenant of grace. Matth. 11. 28.

Hee hath threatened the iudgments against the wicked. Matth. 23. 33.

Hee hath foretolde of thinges to come. Matt. 24. 2. 29.

Q. Let vs goe forwarde, why is Christ saide to be a Lord?

A. Because he hath dominion ouer men and Angels. Ephe. 1. 21. Phil. 2. 9.

Q. Doo you beleeue that Christ was conceiued by the holy Ghost?

A Yea, most constantly.

Q. What proofe haue you for it?

A. The first of Luke where it is written, that the holy Ghost should come vpon the virgin Mary, and the power of the most high should ouershadowe her, and so she should conceiue, and beare a child.

Q. Was it of necessitie that hee shoulde be conceiued by the holy Ghost?

A. Yea, for if hee had beene conceiued after the common course of nature, then he should haue bëen conceiued, and borne in sinne, because the sëede of man was wholly

ly defiled in Adam. Psalme. 51.5. Iohn. 3.6.

Q. And what then?

A. Then he could not haue saued vs being himselfe sinfull, for he should haue needed a sauiour for himselfe, Heb. 7.26.

Q. What other reason haue you to shewe that Christ must needes be without sinne?

A Because otherwise the most glorious Godhead could not bee coupled with sinfull flesh to make one person. Col. 1.19. Col. 2.9.

Q. Was this perfect holinesse of Christ shadowed in the lawe?

A. Yea. by the paschall lambe, which therefore must be without blemish, by the Passeouer Breade, which might not bee sowred with any leauen, and by all the sacrifices, which must be of cleane, and sound beastes. Exodus. 12.5.15. Leuit. 4.28. Mal. 1.8.

Q. What good haue we by this?

A. Hereby we are assured, that our mediator is perfectly able to saue all those which come vnto him. And againe, that the same spirit which sanctified the conception of the virgin, is able also to sanctifie

our mortall bodies. Heb. 7.25.

Q. Tel me further, doe you beleeue that Christ was borne of the virgin Marie?

A. I doo.

Q. What reason is there that he should be borne of a virgin?

A. This, that the scriptures did so foretell. Esa. 7.14.

Are you perswaded that hee tooke verie flesh of the virgin?

A. Yea, for the scripture saieth he was made flesh, and that his body was of flesh. Iohn. 1.14. Col. 1.22.

Q. Some haue held that his bodie was of the aire: others that it was an imaginary bodie, and some againe that he tooke no flesh of the virgin, but passed through her as water through a conduit pipe.

A. True, but the holy Ghost saith, he was made of the seede of Dauid, and hee was made of a woman. Rom. 1.3. Gal. 4.4.

Q. Then you are perswaded that he had the verie powers of a humaine body, the actions, and the senses.

A. I am so.

Q. And are you likewise perswaded that he had the infirmities of the same, as weari-

rineſſe, hunger, thirſt, &c.

A. Yea alſo, for the ſcriptures ſaieth it. Iohn 4. 6. Matth. 4. 2. Iohn. 19. 28.

Q. Doo you alſo beleeue that he had a verie humaine ſoule, with the powres therof, as will, reaſon, affections?

A. I doo ſo beléeue.

Q. And are you perſwaded that he had the infirmities of a humaine ſoule?

A. Yea, for it is writen, he increaſed in wiſedome, and againe not my wil, but thy will be doue. Luke. 2. 52. Matth. 26. 39.

Q. well, I ſee that you are ſtrongly perſwaded of the manhood of Chriſt, are you not likewiſe alſo perſwaded of his godhead

A. Yea altogether as much, for the word was God. Ioh. 1. 1.

Q. Was he then both God and man?

A. Ye was both. Zach. 13. 7.

Q. Was he then two Chriſts, or two perſons?

A. No, but the two natures of God, and man were knit together in one perſon Chriſt. Eſa. 7. 14.

Q. Shew this more plainely.

A. Euen as the ſoule and bodie of man, although they bee of diuerſe natures, yet

make but one person: so the nature of God, and of man, although they bee diuerse, make but one Christ.

Q. Was then the Godhead turned into the manhood, or the manhoode into the Godhead?

A. Neither, but both did retaine their seuerall properties without any confusion.

Q. VVhether was hee our mediatour as hee was man, or as he was God?

A. Neither as he was man alone, nor as he was god alone, but as he was Christ, that is both God and man. 1. Tim. 2. 5

Q. Was it then necessarie that he should be both God and man?

A. Yea altogether.

Q. Why was it necessarie that he should be God?

A. Because otherwise he had not bene able to saue vs. Heb. 7. 25. 26.

Q. Why was it necessarie that he should be man?

A. Because it was the will of GOD, that that which was lost in the nature of man, shoulde bee recouered in the nature of man, Genesis. 3. 15. Hebrues. 2. 16.

Q. What other reason haue you?

A Because otherwise wee could haue no accesse to the father. Iohn. 14. 6.

Q. Well, let vs goe on: what was *Pontius Pilate?*

A. An heathen iudge, the gouernour of Iudea.

Q. Why is there mention made of him?

A. To shew that the Iewes were nowe subiect to a forraine power, according to olde Iacobs prophesie. Gen. 49. 10.

Q. Did *Pilate* giue sentence of condemnation against Christ?

A. Yea, as it appeareth. Luke. 23. 24.

Q. But he seemed often to cleare him, and to pronounce him innocent, as when hee washed his hãds before the multitude, saying, I am innocent of the bloud of this iust man, looke you to it. Matth. 27. 24.

A. True, but therein hee played the hipocrite. But in very dæd, it was the prouidence of the father, to auouch the innocency of his sonne, that hee shoulde iustifie him which did condemne him.

Q. Was the sentence of *Pilate* ratified by God?

A. Yea, and the outwarde condemnation of Christ before Pontius Pilate, was a

patterne of his condemnation before his father with all our sins vpon him. Act. 4. 28.

Q. What did Christ suffer vnder *Pontius Pilate*?

A. The curse of God, the wrath of his father, all torments due vnto our sinnes. 1. Pet. 2. 24. Gal. 3. 13. Esa. 53. 5.

Q. If he suffered all torments due vnto our sinnes, then he suffered eternal condemnation.

A. What of that?

Q. Why was hee not then finally condemned for euer?

A. Because hee was God, and therefore could not be ouercome of death: nor the diuell. Heb. 2. 14. 1. Cor. 15. 55.

Q. Why was Christ content thus to be condemned before *Pontius Pilate* as an open malefactor?

A. That he might cleare vs before ỹ iudgment seat of his father. 2 Cor. 5. 2. Esa. 5. 3. 8.

Q. Did our Lorde Iesus suffer willinglie that which he suffered?

A. Yea: for he saith, I lay down my life of my self, that I might take it againe. Ioh. 10. 17.

Q. What doth the word crucifie signifie?

A.

A. A nailing to the crosse, because Christ was fastened with nailes through the hands and feete, to a crosse péece of wood.

Q. VVas that a more shamefull kind of death than any other?

A. Yea, amongest the Iewes it was counted most odious, and reproachfull. Deut. 21. 23. Phil. 2. 8.

Q. VVhat doe you beleeue touching this, that he was dead?

A. I doe beléeue that hee was wracked and tormented vnto death, and vntil the kall of his heart burst, and hee gaue vp the Ghost. Iohn. 19. 30.

Q. What did follow Christs giuing vp the Ghost?

A. Verie feareful thinges, for the vaile of the temple rent, the earth did quake, the stones did cleaue, the graues did open, the bodies of the saintes did arise & appéere to manie. Mat. 27. 51,

Q. And what more?

A. The Centurion and others were constrained to confesse him to bee a iust man and the Sonne of God. Luke. 23. 47. Matth. 27. 54.

Q. Doo you beleeue, that Christ was laid

laid in a graue, and buried?

A. Yea: for the scripture saith, he was laide in a newe sepulcher, wherein neuer was man laide before. Iohn. 19.41.

Q. By whom was he buried?

A. By two worthy persons, Nicodemus and Ioseph of Arimathea. Ioh. 19.38.39.

Q. Why was he buried?

A. For the greater certainetie of the matter: for otherwise they might haue said after his resurrection, that his bodie was neuer laide in the graue.

Q. What is the meaning of this, that *he descended into hell?*

A. That hee suffered, not onely in his bodie, but also in his soule, all punishments due to our soules. Esay. 53.10.11. Marke. 14.33.34.

Q. *W*here did he suffer these torments?

A. Upon the Crosse: for the Scripture saith, all was dispatched and doone vpon the Crosse. Col. 2.14:15. Col. 1.20.

Q. *W*hen did hee suffer these horrors of death and condemnation?

A. Before his death in the Garden Gethsemane. Matth. 26.36.

Q. *W*hat signes were there of his suffering,

ring, condemnation, and the verie hellish tormentes in his soule?

A. His strong cries, and teares vnto his father, his sweating as it were droppes of bloude, his praying that if it were possible the cuppe might passe. Heb.5.7. Luke.22. 44. Matth.26.36.

Q. Was it not for feare of bodilie death that our Lorde Iesus did thus crie out?

A. No, for it were against al reason to thinke that the sonne of God coulde bee so shaken with any feare of naturall death.

Q. What was it then?

A. Surely (as hath beene saide before) it was the vntollerable wrath of his father, and the vnspeakeable tormentes of condemnation due to our sinnes, which caused him, which had al fulnesse and perfection of faith, to crie out as a man condemned and forsaken.

Q. You said euen nowe that he suffered all vpon the crosse, did hee then suffer nothing after his death?

A. Nothing truely.

Q. How prooue you that?

A. Because hee said before he gaue vppe the Ghost that all was finished; meaning the

the work of our redemption, & to what end then should he suffer any more? Iohn.19.30.

Q. Did not his soule goe downe to the place of the damned?

A. No, for his soule went to Paradise, but Paradise is not the place of the damned, therefore his soule came not there. Luke. 23.43.

Q. Yea, but this word of *Descending*, doth seeme to import that he went down some whether after his death?

A. The word of descending doth not imply any mutation of place in bodie, or soule, but of state and condition. Iohn, 3.13.

Q. It may be further obiected, that this word *hel*, doth note the place of the damned; therefore Christs soule was in hell.

A. The word hel, doth not alwaies in the scripture note the place of the damned, but sometimes the graue, and sometimes extremitie of afflictions. Gen. 42.38. Psal, 6.5. Psal. 86.13. Iohn. 2.2.

Q. Well, but S. *Peter* saith, that Christ in his spirit, went & preached to the spirits that are in prison, therefore Christes soule was in hel among the damued, 1. Pet. 3.19.

A. Saint Peter in that place dooth not meane

meane by the word spirit, his humane soul but his Godhead.

Q. What reason can you alledge for that?

A. This: Christ went & preached in the same spirit, wherin he was raised vp from the dead: but he was not raised vp from the dead by the power of his humane soule, but by the power of his Godhead, therfore he went and preached, not in his humane soule, but in the power of his Godhead.

Q. How prooue you that he went and preached to the spirites in prison, in the same spirit wherein he was raised vp?

A. The very text saith that he was put to death as concerning ỹ flesh, but was quickned or raised vp in the spirit, by the which spirit he went & preached, &c. 1. Pet. 3. 19.

Q. I pray you then tell me, what is the meaning of Saint Peter in that place?

A. Saint Peters meaning is this, that Christ by his power of his Godhead, & diuine spirit in Noah, and not in his own humane flesh, did preach to the old world, who would neither heare nor obey the warning of Noah, and therefore are now in hel fire because of their disobedience.

Q. You say wel: but I haue not yet done.

For

For it is written in the sixteenth Psalme, *Thou wilt not leaue my soule in hell, &c.* Therfore Christes soule was in hell?

A. The holy Ghost himself by the mouth of his Apostles Peter and Paule, dooth expound that place, as a prophecy of the resurrection of Christ. Actes. 2. 31. Act. 13. 37.

Q. Howe then must the words be interpreted?

A. Thus, thou wilt not leaue my soule, that is my dead bodie in hel, that is in the graue, for so it should be translated.

Q. *W*here doe you read in the scriptures that the word *soule*, is put for a dead body?

A. In the second of Leuiticus, and verie often in the scriptures it is put for the body & the whole person. Iosua. 10. 30. 2. Pet. 3. 20.

Q Some hold that Christ went down after his death to *Limbus Patrũ* (that is as they say the brim of hel) to fetch our fathers frõ thence, & I pray you what say you to that?

A. I saye they erre, not knowing the scriptures.

Q Why?

A. For there is no such place, neither were our forefathers euer in any such place and therefore how could Christ fetch them out, where they neuer were.

Q How prooue you that our forefathers were neuer in any ſuch place?

A. Becauſe they were ſaued by the promiſed ſeed, as we are. Iohn. 8.56. Heb. 9.15

Q How could they be ſaued by Chriſt, before he ſuffered?

A. Becauſe the ſauing power of his death was from the beginning. Heb. 13,8, 1. Pet. 1 20. Apoc. 13,8.

Q Now tell mee one thing further, whether did Chriſt ſuffer theſe foreſaid torments in his Godhead, or in his manhood?

A. In his manhood: for his Godhead could not ſuffer, but did as it were hide it ſelfe in the time of his ſuffering. Phil. 2.7.

Q Howe then was he our mediator according to both natures?

A. Yes very well notwithſtanding, for he was God, not to ſuffer, but to ouercome by ſufferinge: which was a parte of his mediation.

Q. What profit haue wee by the death, and ſufferings of Chriſt?

A. Exceeding much.

Q Shew wherein.

A. Firſt, thereby our ſinnes are forgiuen. 1. Iohn. 1.7.

Secondly

Secondly, hee hath set all at peace in heauen and earth. Col. 1.20.

Thirdly, he hath taken away the sting of death. 1. Cor. 15.55.

Lastly, he maketh sinne die in our mortall bodies. Rom. 6.4.

Q. Now that you haue shewed me the sufferings of Christ: and the profitte wee haue by them: tell me further what became of him after he was dead & buried?

A. He rose againe the third day.

Q. Are you perswaded that he did rise againe?

A. Yea, according to the scriptures.

Q. What Scripture haue you for that?

A The 15. chapter of the first epistle to the Cor. where it is written, that Christe rose againe according to the scriptures.

Q. Was he seene after his resurrection?

A. Yea. Q. Of whome?

A. Of Cephas, of Iames, of Paule, of Marie, of the two disciples, of the twelue, of all the Apostles: of more then fiue hundred brethren at once. 1. Cor. 15.5. Iohn. 20 18. Luke. 24. 34.

Q. How could he possible rise againe, seeing the sepulchre was watched, and the

stone

stone sealed? Mat. 27. 66.

A. Because he was God. Rom. 1. 4.

Q. What learne we out of this?

A. That neither death, hell, the graue, nor corruption, could seaze vpon him.

Q. What more?

A. That hee hath fully satisfied for all our sinnes: for if there had beene but one sinne vnpaid for, it would haue held him downe still in the graue. 1. Cor. 15. 17.

Q. What profite haue we by the resurrection of Christ?

A. First thereby we are iustified. Ro. 4. 25.

Secondlie, wee are assured that our bodies shal rise againe. Rom. 8. 11.

Thirdlie, thereby wee are, raised vp to newnesse of life. Rom. 6. 4.

Q. What followed his resurrection?

A. His ascension into Heauen.

Q. Did he ascend into Heauen immediatly after his resurrection?

A. No, hee staied fortie daies vpon the earth. Act. 1. 3.

Q. What did he those fortie daies?

A. He presented himself aliue to his disciples, he had conference with them, he instructed them, he armed & prepared them

against the time of triall. Acts. 1.2.3.

Q. How was he taken vp?

A. In a Cloud, after a visible manner, in his humaine bodie, his disciples looking stedfastly after him. Acts. 1.9.10.

Q. Was it necessarie that our Lord Iesus should thus ascend into Heauen?

A. It was very meete and necessarie, that after all his sorrowes and sufferings, he should possesse his chaire of estate.

Q. Had it not beene better that hee had taried still with vs vpon the earth?

A. No: for that would destroy our faith, our spiritual loue, and all our hope. 2. Cor. 5.16. Heb. 11.1.2. Cor. 5.7 1. Pet 1.8.

Q. Is Christ so ascended, that hee is no more with vs vpon the earth?

A. No: for although hee be absent from vs, as touching his bodily presence: yet is he with vs in the power of his spirite. Mat. 28.20.

Q. What profite haue we by the ascention of Christ?

A. First, thereby he hath set open the gates of heauen, & made an open entrance to al that will come in. Ep. 2.13. He. 10.19.

Secondlie, he maketh continuall intercession

cession for vs. Heb. 7. 25.

Thirdly, he being ascended, will draw all vs his members vnto him. Iohn. 12. 32.

Fourthly, because our head is aboue the water: therfore although we may be foundred, yet can we not be stifled. 2. Cor. 4. 8. 9. 2. Cor. 6. 9.

Q. What is ment by this, *sitting at the right hand of his Father?*

A. That he is exalted farre aboue the Angels, and all creatures whatsoeuer. Ephes. 1. 20. Phil. 2. 9. Marke. 16. 18.

Q. Hath God a right hand of flesh & bloud like a man?

A. No: for God is like no creature. Esa. 40. 18. Act. 17. 29.

Q. How then?

A. It is a borowed speech taken from kings, who are accustomed to set them on their right hand whom they will highlye aduance. 1 Reg. 2. 19. Psalm. 45. 9.

Q. But the scripture speaketh of Gods head, eies, nose, mouth, handes, and feete: as if he were a man?

A. That is for the weakenes of our vnderstanding, and not because he hath anie such members indeed.

Q. Shew this more fullie.

A. We cannot vnderstand heauenly things in their proper nature and being, but as they are made plaine vnto vs by earthly similitudes.

Q. What may we learne out of this so high exaltation of our Lord Iesus?

A. That as he is able to vanquish al his enemies, so also he is able to help his friends

Q. How long shall Christ sit at the right hande of his father?

A. Until the consummation of al things. Act. 3. 21.

Q. Wil he then come again in the end of the world?

A. Yea, and that in visible sort, as he ascended. Acts. 1. 11. 2. Thess. 1. 7.

Q. Will hee come poorely and basely as in his first comming?

A. No, but after a most glorious, wonderfull, and dreadfull manner.

Q. How is that?

A. In the clouds of heauen with a shoute, with the voice of the Archangell, with the sound of the last trumpet: in flaming fire, with ten thousand thousands of Angels. 1. Thes. 4. 16. 2. The. 7. Dan. 7. 10.

Q. When shal he come?

A.

A. Of that day and houre knoweth no man, but the scripture saieth it is at hande. Mat. 24. 36 Heb. 10. 37 1. Pet. 4. 7.

Q Will he giue no warning of his comming?

A. Yee will come very suddainly as a thiefe in the night, and as the trauaile of a woman. 2. Pet. 3. 10. 1. Th. 5. 3. Luke. 21. 25.

Q. What will he do when he commeth?

A. He will iudge both the quick & dead.

Q. What is ment by the quick and the dead.

A. Al ỹ euer haue bin, are & shalbe to the end of the worlde, as well those ỹ are dead & rotten in the earth, as those which shalbe found aliue at his comming. Apoc. 20. 12.

Q. Shal not the rich, mightie, & great Potentates of the earth be dispensed with, & exempted from this iudgement?

A. No, but al must make their personall appearance. 2. Cor. 5. 10.

Q. How shal we be iudged?

A. By the word of God: the books of our consciences shall bee opened, and euerie man shall receiue according to his works. Iohn. 12 48. Daniel. 7. 10. Apoc. 20. 12. 2. Cor. 5. 10.

Q. VVil not learning, wit, pollicie, speech, friendship, flattery, riches, strength, beautie, gold nor siluer helpe in that day?

A. All these wil auaile nothing: for he wil

wil iudge the world with righteousnes, & the people with equitie. Psal. 96. 13.

Q. What learne wee out of this, that Christ shall be our iudge?

A. First, wee learne to our comforte, that he shall be our iudge, which is our mediator.

Secondlye, that in the meane time wee liue an holye and godlye life, in feare and trembling, as those which looke for that great day of appearing. 2. Peter. 3. 11. Tit. 2, 13.

Q. Nowe that you haue shewed mee your faith in the Sonne: it remaineth that you tell mee also, what you beleeue concerning the holy Ghost?

A I beleeue the holy Ghost to be God, coequall, coeternal, and coessentiall with the Father and the Sonne.

Q. Where doo you find in the scriptures that the holy Ghost is God?

A. In the first of the Acts hee is called God: and many other places do ascribe vnto him those thinges which belong vnto none but God. 1. Cor. 2. 10. 1. Cor. 12. 11. Act. 13. 2. Matth. 12. 31.

Q. Why

Q. Why is the holy Ghoſt diſtinguiſhed from the Father and the Sonne, by this adiunct holie, and why is he thus called?

A. Not in reſpect of himſelfe, whoſe Godhead is no more holy than the father, and the ſonne: but in reſpect of his operation and woorke, which he worketh in vs.

Q. Which be the ſpeciall workes of the holy Ghoſt in the hearts of the elect, whereby he maketh them holy?

A. Hee worketh in them all holy and heauenly affections. Ephe. 5. 18.

Hee ſealeth the benefits of Chriſts death to their ſoules. Ephe. 4. 30.

Hee openeth their heartes to beleeue the Goſpell. Act. 16, 14.

He certifieth them of their election. Ro. 8. 16.

He leadeth them into all truth. Iohn. 16. 13.

He teacheth them to pray. Roman 8. 16.

Q. Let vs now come to the ſecond part of the Creede which concerneth the Church: and firſt tell mee what is it which ye call the Church?

A. The whole company of thoſe which God hath appointed vnto ſaluation

Q. What doth this word *Catholique* ſignifie?

A. Vniuersall, or ✠ which goeth through the whole.

Q. Why is the Church so called?

A. Because it containeth all the godlie that euer were, are, or shall bee, of what place, language, or condition so euer.

Q. Is the Church alwaies visible?

A. No: the Church is sometimes hid. as the Mone vnder a cloude, as it was in the daies of Elias. 1. Reg. 19. 10. Apoc. 12. 6.

Q. Dooth it not follow then that there is no Church at all?

A. No more, than if a man shoulde conclude there is no Mone in the Heauens, because sometimes there is none seen.

Q. Wherefore doo you call it the holy Church?

A. Because al the members thereof are holy.

Q. Can none of the wicked, and vnholy, be of the Church?

A. No: for he that hath not the Spirit of Christ is none of his. Romanes. 8. 9

Q. Many perswade themselues to be of the Church, who notwithstanding mock at holinesse.

A. Such doo plainelye shewe that they

they beleeue not the holy but the vnholie Church.

Q. Shal none be saued but those which be of the Church?

A. None verelie: for as a vine branch cannot liue except it abide in the vine: no more can wee, except wee abide in Christ, and be of his Church. Iohn. 15. 4.

Q. What other reason haue you to proue this by?

A. Because none haue any interest in the benefits of Christs death, but onely the Church. Ephe. 5. 25.

Q. Are all that are in the Church, of the Church?

A. No: for there be many hypocrites in the Church, which be not of the Church. Matth. 10. 36. Act. 20. 30.

Q. Let vs proceede, what is ment by *the Communion of Saintes*?

A. The holy fellowship of the faithful.

Q. What doth this word *Cõmunion* signify?

A. A knitting together in one.

Q. Howe are the faithful knit together in one?

A. In two respects.

Q. Which be they?

A. First

A. First in respect of Christ their head Secondly, in respect one of another. Rom. 12.5. Ephe. 4.16.

Q. Doo you beleeue that the faithfull are so linked together, that they are of one minde, of one heart, and of one soule?

A. Yea, for so saith the Scriptures. Acts. 4.32.

Q. What is the reason hereof?

A. Because they are all leade with one spirit, they are children to one Father, seruauntes to one maister, souldiers vnder one captaine, &c. Ephe. 4.4.

Q. It is much obiected by prophane men, that there is no loue now a daies, there was neuer so little loue as now.

A. Amongst prophane Atheistes and worldlings, there was neuer any true loue nor euer wil be: but amongst the people of God there hath alwaies been true loue and euer wil be, Apocalips. 14.2.

Q. Is there any loue betwixt the wicked and the godlie?

A. No: for the one is an abhomination to the other, and what fellowship hath light with darkenesse. Prouerbes. 29.27. 2. Cor. 6.14. Gen. 25.22. Gal. 4.29.

Q. Doo

Q. Doo the godly hate the wicked as they are hated of them?

A. No: for the godly hate not the persons of the wicked, but their sins: but the wicked hate them with a deadly hatred. Acts.7.60. Prouer.29.10. 2.Chro.18.7.

Q. Doo the godly loue one another whome they haue neuer seene?

A. Yea, and therefore it is put within the compasse of things which are to be beléeued.

Q. Wherein doth this holy fellowship of the faithful consist?

A. In this, that they haue all thinges common. Acts.2.44.

Q. How vnderstand you that, haue none any propertie in their owne?

A. Yes, but amongst them things are common in vse, though not in possession. Acts.4.32. Acts.5:4.

Q. Expresse your meaning more planely in this pointe?

A. My meaning is that all the faithful hold themselues bound before God to imploy whatsoeuer gifts of bodie or minde the Lord hath indued them withal, to the mutual benefit & comfort one of another.

Q. Is

Q. Is this a certaine token that we are of God, when we loue his children, & are neerely knit vno them in our heartes?

A. It is an infallible proofe that wee are of God, when our hearts are knit vnto this holy communion of ſaints. 1. Ioh. 3. 14.

Q. Is it not alſo true in the contrary, that they are not of God which hate his people and their holy ſocietie?

A. Yes verely, for it is the ſpirit of ſatan that enuieth the ſpirit of God, in his elect.

Q. What is ment by Saintes?

A. All the faithful both in heauen & earth.

Q. Be there any Saintes in the earth?

A. Yea, for Dauid ſaith, all my delight is in the ſaintes, that are on the earth. Pſa. 16. 2.

Q. What ſay you vnto our mock-ſaints, which ſcornefully ſay theſe men be Saints, they be all of the ſpirit, they know their ſeate in heauen?

A. I ſay they be ſcoffing Iſhmaelites.

Q. Why, muſt wee liue like Saintes in this world?

A. Yea, or els wee muſt burne like diuels in hell fire after this world.

Q. But we cannot liue as Chriſt did?

A. True

A. True: but yet we must endeuour to be holie as he is holie. Matth. 5.48.1. Pet.1.15.

Q. Let vs come to the next Article: Doe you beleeue the forgiuenes of sinnes?

A. Yea vndoubtedly.

Q. By whom haue we forgiuenesse of our sinnes?

A. Onely by Christ.

Q. Is there no other name in heauen nor earth, whereby we may purchase remission of sinnes?

A. None at all. Act.4.12.

Q. Are wee not able to satisfie for our sinnes?

A. No: none is able. Luke.17.10.

Q. But is not satisfying flat contrary to our faith in the free forgiuenes of our sinns?

A. Yes altogether.

Q. Shall all men haue forgiuenesse of their sinnes by Christ?

A. No: but those onely which are of the Church, and therefore this article is ioyned to the former.

Q. May a Christian be fully perswaded of the forgiuenes of his sins in this life?

A. Yea, or els hee doth not beleeue: for faith

faith carrieth home a perſwasion into the ſoule. Col. 2. 2.

Q. Then belike a Chriſtian may bee aſſured of his ſaluation in this life?

A. What els, hee that knoweth not in this life that he ſhall be ſaued: ſhall neuer be ſaued after this life. 1. Iohn. 3. 2.

Q. Nay, but we muſt thinke well: and hope well in Gods mercy: but we cannot be aſſured til wee bee in Heauen?

A. I ſay againe, that faith is no thinke-ing: nor vaine hoping; but a full perſwa-ſion. Heb 11. 1.

Q. Shew this more plainely?

A. There is nothing letteth vs from ſal-uation but our ſinnes: now then if we be-leeue that our ſinnes are forgiuen, what is there that ſhoulde hinder vs, why wee ſhoulde not be perſwaded?

Q. What doo you beleeue concer-ning the reſurrection of the bodie?

A. That as verely as Chriſt our head is riſen from death, ſo ſhall our bodies glorioullie riſe againe in the ende of the worlde. Rom. 8. 11.

Q. Howe is it poſſible that the bodies of ſuch as died many hundred yeares a-

goe,

goe, and are consumed to nothing should euer rise againe?

A. There is nothing vnpossible with God: it is as easie for him to raise the dead bodies out of the dust, as it was to create all thinges of nothing.

Q. Shal these same bodies of ours arise againe?

A. Yea, the same in substance: but chaunged in qualities, for this corruptible must put on incorruption. 1. Cor. 15. 53. Phil. 2. 21.

Q. Do ye then beleeue that euerie one shal stand vp with the same bones and flesh which he liued in heere, or shall God giue newe bodies?

A. It shall bee the verie same flesh, and the same bones, otherwise how should we be said to rise againe. Iob. 19. 27.

Q. What is the reason hereof?

A. Because it doth not stand with Gods iustice to make new bodies: which neuer had done good, or euill: either to reward them, or to punish them.

Q. What do you conclude then?

A. That the verie same flesh which hath sinned, shall be cast into hell: and the same

same flesh which hath glorified God in this life, shall be glorified of him for euer.

Q. What shall then follow after this resurrection?

A. Our bodies and soules being most gloriously ioyned againe together: wee shal raigne for euer with our Christ in the vnspeakeable ioyes of Heauen.

Q. What learne wee out of this?

A. First, to long after it as our home.

Secondlie, to studie to please GOD in the meane while.

Thirdly, with patience and courage to go through stitch with all afflictions and troubles, which are incident to the profession of the Gospell: knowing in our selues, that there is an infinite recompence of reward laid vp for vs in the heauens.

FINIS.

THE SVMME OF CHRISTIANITIE, SET DOWNE IN FAMILIAR questions and answers.

Question.

THere haue bene alwayes, are, & will be in the world, such as denie the Lord that made thē: tell me therefore first of all, are you perswaded there is a God? 2. Pet. 3. 3.

Answer. I am vndoubtedly assured hereof: first by that inward light of vnderstanding whereby he raiseth testimonie vnto him selfe in the hearts of men. Secondly by his works of creation, wherein he hath made his power & godhead visible. Thirdly by the works of his prouidence, whereby he euidently sustaineth & gouerneth all things. Fourthly by his word, wherein he hath most clearely manifested him selfe vnto vs. And therefore I detest from my heart, all atheisme and atheists. Rom. 1. 19. Rom. 1. 20. Act. 14. 17. & 17. 24.

Q. What is God?

A. God is a spirit, eternall, infinite, almightie, only wise, most iust, and most mercifull. Ioh. 4. 24.

Q. Is there anie moe but one onely God?

A. There is one onely true and liuing God, but in the vnitie of this one godhead there are three distinct persons, the Father, the Sonne, and the holy Ghost. Mat. 28. 19